

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION — Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (P.A.)

Vol. I.]

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[No. 1.]

**\* \* \* Gentlemen holding subscrip-**  
tion papers for the Religious Museum, are requested to furnish the Editor at Northumberland, or the Printer at Milton, with the names of their subscribers, and the post-offices or other places to which their papers are to be sent. New Subscribers who may apply *shortly* can be supplied with the back numbers.

## BIBLE SOCIETIES.

From the Christian Herald.

### BRITISH & FOREIGN BIBLE SOCIETY.

Extracts from the Fourteenth Report.

(Continued from page 30.)

In the EAST the object of the institution continues to be prosecuted with zeal and diligence, by its several Auxiliary Societies and agents, in that interesting portion of the world.

At the head of these stands the Corresponding Committee at Calcutta.

In addition to the grants annually made to this committee, of 2000*l.* (one moiety of which is appropriated to the translations going forward by the Baptist Missionaries at Serampore,) 1000*l.* have been voted, for the special purpose of aiding the printing and distribution of the Chinese Scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the Scriptures in India, the corresponding committee have been authorised to appropriate the sum of 500*l.* to the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation has previously existed. The resolution on which this procedure has been adopted was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute 26 versions on those moderate terms and desirous to excite increased attention to this subject, presented the society with the sum of 1475*l.* as an offering from certain "friends to the translation of the scriptures into the vernacular dialects of India."

One thousand copies of the octavo Roman-Malay Testament, together with an equal number of copies of the Book of Genesis, had, within that period, been dispatched to Amboyna, where both the wants and the desires of more than 30,000 native Christians would render such a temporary supply, however inadequate, particularly seasonable. From more recent intelligence, it appears that 3000 copies of the Arabic Malay had been completed, and were to be dispatched by the first opportunities. The Roman-Malay Bible would also (it was expected) be finished before the close of the year; and when to this shall be added the edition of 5000 bibles and 10,000 testaments, now printing under the direction of your committee, some justice will, it is hoped, be done to the inhabitants

of the Moluccas, who, through their auxiliary bible society at Amboyna, have already remitted nearly 1000*l.* to the parent institution.

Nor are these operations going forward without the prospect of good effects. Many of the natives of India (Mahomedans, as well as Hindoos) evince not only a willing, but a solicitous disposition to receive and read such versions of the holy scriptures as are intelligible to them: and so strongly has this disposition been manifested, in the reception given to the R. v. Henry Martyn's Hindostanee Testament, that of the 5000 copies printed in 1814, at the expense of the British and Foreign Bible Society, so few remained undistributed at the close of 1816, as to render it necessary for the corresponding committee at Calcutta to order another edition of the same extent.

A very intelligent and truly christian native, Appavoo, having been employed by the learned and industrious Colonel Mackenzie to collect antiquities for him, in aid of a great work in which he is engaged, undertook to distribute some Tamul New Testaments, in the course of his journey. Among the happy results with which this procedure of Appavoo has been already attended, the deposed Rajah of Travancore has been so impressed with the bible, that he has directed a chapter to be read to him daily; and the high priest of the Jainas has desired a visit from the Rev. Mr. Rheims, who sent him the Tamul bible, to explain the gospel more perfectly to him and his people. Under the impression made by these, and other interesting circumstances, the christian native writes:—

"While we have time, let us sow the good seed of the Gospel: the god of heaven will shower on it his holy spirit, that it may bring forth good fruits:—and he adds in a strain of interesting simplicity; "In every age there have arisen some alterations in their superstition. Inquiry is made into their own Vedam, to find out the good way: I am sure, very soon, God Almighty will enlarge his kingdom; and the venerable benefactors who exert themselves in this desirable cause, will be rewarded a thousand fold."

The Colombo Auxiliary Bible Society, in the island of Ceylon, continues to manifest a laudable anxiety to give effect to the design of its institution.

The introduction of the Scriptures among the prisoners in the jails, through the instrumentality of the Wesleyan missionaries, has been attended with the happiest success. When Mr. Lynch first visited the jail of Jaffna, he found only two of the prisoners who could read, and he gave to each a testament, which they promised to read to their fellow prisoners. In the course of a short time, one of them had read the whole to several who were anxious to hear it. The jailer reported, that, since this humane attention had been shown to the prison-

ers, the prison was no longer disturbed with the same drunken noise, and gambling, which, before, too frequently prevailed. A similar reform is stated to have followed the employment of the same means among the prisoners in the jail at Point de Galle. This reform was characterised, among other things, by a particular respect for the Sabbath. "They were formerly (observes the relater) in the habit of cleansing out the jail on Sunday morning; but now they work after their usual hour on Saturday evening, to avoid breaking the fourth commandment." Such results, which they evince the power of the divine word, and that under very unfavorable circumstances, demonstrate at the same time, the seasonableness and the utility of those exertions by which its dissemination is promoted.

On the bulk of the ignorant and uneducated natives it were premature to expect that any considerable impression should yet have been made. It does however appear, that in several parts of the island, the Scriptures, both in the Tamul and Cingalese dialects, have been sought for with great avidity; copies of the latter have been eagerly received by the intelligent among the Cingalese, and even by several of the Bhuddist priesthood, who have, of late, in some places, been roused to an uncommon degree of inquiry on the subject of the Christian Scriptures. This disposition has been greatly confirmed by the examples of certain natives of high rank, and superior information, who, under the influence of divine grace, have been brought, chiefly through reading the Scriptures, to renounce their idolatry, and make a public profession of the Christian faith. The influence of these events has been widely propagated; and not only the superstitious Bhuddists, but the haughty "Mahomedans," have begun to manifest an inclination to receive instruction themselves, and to permit their children to partake of the benefit of an improved education."

The society at Bombay has, in the discharge of its duties, paid equal attention to the distribution of the Scriptures, already in its possession, and the procurement of such new translations as are required by the nations inhabiting the shores along which it is expected its operations will be extended.

Beyond the immediate precincts of Bombay, the society has endeavored to extend its good offices to the Christians at Surat, at Kaira in Guzerat, and at Seroor in the neighborhood of Poonah; at each of which places English clergymen are now stationed.

To the southward of Bombay, on the Malabar coast, the committee have sent, for distribution, some copies of the New Testament, in Portuguese, for the use of the native Christians at Canamore; in French, at Mahe; and in Dutch, at Cochin. In the last of these places, (the most interesting of all within the reach of



this society,) its committee have presented to the Syrian churches those copies of the Syrian Gospels, (edited by the late Dr. Buchanan,) which had been forwarded to them from London for that purpose. This supply, though inconsiderable, proved most acceptable to the Syrian Bishop and his clergy; who expressed satisfaction with the manner in which the printing was executed, and their most earnest desire to receive the whole of the Old and New Testament printed in the same manner. This desire will have been to a certain extent, gratified by the receipt and perusal of the entire New Testament; copies of which (as has been stated under the head of Madras) are now in circulation among them.

From the coast of Malabar the Bombay Bible Society has endeavored to extend its influence to the distant shores of the Persian gulf; and it has there distributed several Arabic bibles, partly through the means of the British resident at Bussorah.

"A connexion," as its committee observes, "seems thus to be immediately formed with the Parent Society in London, which, by the numerous societies in Russia and Germany, in the Crimea, and even in Georgia; by its correspondence at Constantinople; in parts of Asia Minor; and lastly with the British resident at Bagdad, has established a connexion throughout the vast continent of Europe and Asia, from the banks of the Thames to the regions of the Ganges."

The Java Auxiliary Bible Society at Batavia, formed under the auspices of Sir Thomas Raffles, and eminently indebted to his friendship and exertions, has found in the new governor general of that settlement, Baron Van der Capellen, a president, from whose attachment to the institution, and attention to its proceedings, well founded hopes, are entertained of its prosperity and success.—[To be continued.]

#### AMERICAN BIBLE SOCIETY.

The Managers of this institution have commenced the publication of a quarterly detail of such facts connected with the establishment as may be deemed important. The first number is already issued. From this it appears that

10 presses are in operation for the society, and 1 or 2 more will soon be added.

Within the 3 months preceding August last, have been printed for the Society,

2,000 Octavo Bibles.  
4,000 Duodecimo Brevier do.  
2,000 do. Minion do.  
2,500 New Testaments, octavo.  
2,500 do. Brevier.  
1,000 Epistles of John, in the Delaware Indian and English.  
1,000 Gospels of John, in the Mohawk and English.

The funds have been increased, by contributions received in May, June and July; from 59 Auxiliary Societies, in part for

Bibles and New Testaments,	\$7,539 58
7 Bible Societies not auxiliary, do.	763 68
7 Charitable and Religious Societies, do.	630 25
3 Congregational collections,	41 80
Sundry individuals, for Bibles and Testaments,	120 24
3 Directors for life,	350 00
66 Ministers, members for life,	1,990 00
13 other members for life,	321 25
15 annual contributors,	93 10

\$11,849 90

#### CELEBRATION of the REFORMATION.

We offer our thanks to the friend who furnished us with the paper from which the following extract is made, and invite our friends generally to furnish us from time to time, with intelligence that is calculated to further the object of this establishment. It is certainly gratifying to see Christians of various party names laying aside for a time, their differences, that they may look upon the things in which they do agree, and in the spirit of brotherly love, celebrating a revolution in the Church, through whose influence they have leave to differ. May the God of all grace so order things in his wise Providence, that spectacles of such union may be more frequently exhibited, and that the union itself may become more real, close and beneficial!

From the London Morning Chronicle of January 1.

Yesterday, in pursuance of notice by public advertisement, a great number of Protestant Christians of various denominations, met at the City of London Tavern, Bishop's gate street, to celebrate the tri-centenary of the Reformation of the Christian Church. At half past twelve, the great room was filled by a large concourse of most respectable persons, a great part of whom were females. The Duke of Sussex had been expected to take the chair, but his royal highness did not appear, the Rev. Dr. Collier addressed the meeting, and said, that he had yesterday a communication with his royal highness the duke of Sussex, who had promised to be at the meeting at a quarter before twelve. That as the time appointed was past, he was afraid that the state of the weather had prevented his royal highness from being present. He begged them to exercise for a little time their patience, and if any considerable delay took place, he should propose as a chairman a member of the church of England. As this was no sectarian meeting, such a person would be fittest to occupy the chair.

After a short time had elapsed, the Rev. Mr. Simeon was called to the chair.

Mr. SIMEON having taken the chair, said, that when he entered the room he should as soon have expected to have been called to the throne of the kingdom as to be called to that chair. He had come as a private individual with a warm heart, indeed, towards the great event which they had met to celebrate. The Reformation had opened the scriptures to mankind, and spread the knowledge of them to every quarter of the world. It was an event which ought to be remembered with christian admiration, and every mind should be impressed with the glorious privilege of being born in this age and this country [applause].

The Rev. Mr. COX, of Hackney, then opened the business of the meeting. He said, that having taken a part in the preliminary arrangements which had led to the commemoration of that day, he thought it necessary to state the motives which had operated upon him. Nothing was farther from his mind than any intention to raise the standard of party, or to excite the feelings of personal irritation, in the celebration of an event from which all Europe and the world had derived advantages. If ever there was a time when sectarian feeling should be relinquished, or individual feeling lost in the contemplation of general happiness, it was such

a day as this [applause]. He wished at the outset to declare himself the advocate of universal toleration, or rather liberty of conscience. If there existed any other feeling in that room, let it be sacrificed on the altar of the magnificent temple which had been erected by the Reformers. That the time was gone by, when true and sincere christians waged war against one another for their religious opinions, and when the secular power anathematized at once the heresy and the heretic, and when a double edged sword was raised against the individual and his creed. Persecution for religious differences was a practice of error. The christian faith was conceived in a different spirit; love was its motto, the olive branch its emblem, and its tongue gave utterance to glory to God in the highest, peace upon earth, and good-will amongst men [applause]. On the subject of the Reformation, he had to say, that the early Reformers did not understand all the doctrines which they themselves inculcated—they were sometimes led astray by their passions on the difficulty of their situations. It was for Protestant Christians of the present day to remedy the imperfections in the practice, by reference to the principles of the Reformers. The Reverend Gentlemen concluded by moving the first Resolution.

That the right of every man to worship God according to his conscience is a natural and unalienable right—antecedent to all social institutions, which no human authority should ever presume to violate or restrict.

At this period the duke of SUSSEX entered the room, and was received with great applause. His royal highness said that he was sorry to tell them, that in the way to that place he had broken down in his carriage. He hoped he should not break down in that chair [applause]. The object of the meeting would, he hoped, be wholly separated from every political consideration or allusion. He should, with the occurrence of the meeting, feel it his duty to prevent the introduction of any irrelevant matter, as it was essential that no misrepresentation or even misconception of the object of the meeting, should take place.

The first Resolution was agreed to.

The Rev. Dr. COLLIER rose to move the second Resolution, and said, that the main object of religion was to act on the hearts of all christians. Those who prosecuted others from whom they differed in opinion were corrupted streams from the pure fountain of the Reformation. Religion was seated in the heart—its sway was in the conscience, and there was no power which could step between a man and his God, in the exercise of his free opinion. When the great Creator of man did not make one blade of grass like another, when the characteristic of his work was infinite variety—every where distinctness, but no where division, it was not to be supposed that in the highest work of his hands uniformity should exist. Freedom of opinion was an inalienable right, with the Bible as the rule of conscience. Free religion was on the mind like the sun on the earth,—it gave heat, light, and purity, and exhaled all noxious vapours, while it was contaminated by none. While he assumed this right, of judgment for himself, he was not unwilling to extend it to any others. To the Roman Catholic he prescribed no rule of conduct. He must however express his gratitude to that Power which had broken the chain which bound men, and bade men be free. He concluded by moving the second Resolution.



That Religion is not intended to aggrandise a peculiar class, nor to become an engine of State; but to inform the judgment, to purify the heart—to mitigate, by heavenly consolation, the calamities of life, and to inspire hopes of immortality, blissful and sublime.

Mr. H. WILMOTT, in seconding the Resolution, said that any attempt to prevent the diffusion of holy writ was contrary to the rights of freedom and religious opinion. He traced the history of the Reformation, and shewed that in its progress it was commensurate with the diffusion of the holy scriptures.—In the reign of Edward VI. the Bible was promulgated; in the reign of Mary it was called in; and in the reign of Elizabeth, when the Reformed Religion was finally established in England, thirteen editions of the holy writ were made by the King's Printer. It would now be a gratifying sight to the spirits of the first Reformers, to look down on this metropolis in which some of them perished as martyrs to the cause, and behold the efforts made for the diffusion of the holy scriptures, an object which was one of the chief ends of their labours.—[applause.]

The Resolution was agreed to unanimously.

The Rev. Mr. O'DONOGHUE moved the third Resolution, and said, that in taking a part in the business of the meeting he felt that he was acting in perfect consistence with his duties as a member of the church of England [applause]. It was the principle of that church, that the only rule of Christians was the word of God, and from that alone, that the creed to which it adhered was deduced. It was by this principle alone that the church of England arose and that it continued to exist. The diffusion of the Bible was not less desirable in a political than in a religious point of view. From a perusal of it were to be devised the best maxims respecting the duties of subjects and of Sovereigns. He concluded by moving,

That such "pure and undefiled" religion by the holy scriptures alone is taught; and that they therefore should be accessible, in every language, to every individual of every nation on the globe; and that all attempts to limit such diffusion, opposed the beneficent purposes of God, and the best and only perfect happiness of men.

The Resolution was carried unanimously.

Mr. J. M'KENZIE said that the very principle of the Reformation (nay more the principle of christianity itself) was the diffusion of the scriptures; they were not to be clogged by expositions, however venerable. St. Paul praised the Bereans, because they searched the scriptures most; he ascribed to them a nobleness above the other Christians of the early ages. He praised them for referring to the scriptures, even in preference to the authority of the Apostles themselves. Our Saviour, himself, directed his followers to search the scriptures, in which it was written concerning him [applause]. This was a better authority for them than that of any modern ecclesiastic, however respectable. He then moved the fourth Resolution.

That equally intrusive and unworthy are all efforts authoritatively to impose any expositions of those holy scriptures, which every man for himself is entitled to investigate, and to expound; and which every man should read, mark, learn, and inwardly digest."

Mr. G. MEYER seconded the Resolution which was carried unanimously.—[To be continued.]

A Hindoo's account of his becoming a Christian; addressed to his family.

You know that I have wandered up and down in search of the true way. I forsook the world, I became a Byraggee, I obtained my food by begging. I have repeated the name of God continually. I have visited different holy places. I have performed the brahmasadon (worship); I have performed the soorgasadon, and for twelve months, twelve hours every day, fixed my eyes upon the blazing orb till I became blind; and my face as black as ink, was dried up. You know that Othen performed the chundrosadon (the worship of the moon) to recover my sight, and to obtain some fruit for my soul. Besides this I have done some very severe and terrific acts, called holiness; but all was in vain. I continued a slave to sin, and my mind was destitute of happiness. At length I heard of their being a new way preached at Serampore. I have been there, and have heard glad tidings, that Jesus Christ came into the world, and bore the punishment due to sinners. This is a great word and it has filled my soul with hope and joy. Hence I have laid aside the proud thought of making amends for my own transgressions. I make my refuge in his death, and consider all my own holiness as a heap of sin. I have been baptised in his name. If I can believe in him, and obey his commands, I shall get over my everlasting pain. If you can unite with me in becoming the disciples of Christ, then I find my home, my mother, my brother, my wife and a Saviour all at once; but if you cannot, then I will abide by my Saviour, and go every where proclaiming his name. If I die in this work, under a tree, or any where else, verily it shall be well with me. *Baptist Periodical Accounts.*

#### MISSIONARY INTELLIGENCE.

##### MISSIONARY SOCIETY IN LONDON.

At the 24th annual meeting of this society, it was unanimously agreed that, for the future, it shall be distinguished by this title, "*The Missionary Society, instituted in the year 1793, usually called the London Missionary Society.*"

During the year ending on the 31st March 1811, the amount of monies received by the Treasurer was £22,132 1s. 6½d. sterling—not much short of \$100,000.

##### METHODIST MISSIONS.

The Methodist Missionary Societies have eighty-nine Missionaries on Foreign stations. Besides these, they have about 20 in Ireland, and about as many more in Scotland, Wales, and various other parts of England. In the West Indies alone they have 18,938 members of their communion. They have missionaries stationed at Gibraltar, Brussels, Antwerp, France, Ceylon, New South Wales, Sierra Leone, Cape of Good Hope, West Indies, Nova Scotia, New Brunswick, Canadas, and New Foundland. *Bost Recorder.*

##### SEAMEN OF THE PORT OF PHILADELPHIA.

From the Religious Remembrancer.

We learn with pleasure that a successful attempt has been made to induce the seamen of our port to attend public worship on the Sabbath. A suitable place has been opened on Chesnut street wharf, and we understand that the attention has hitherto been such as to encourage those who have engaged in this service.

We are also pleased to learn, that with more than ordinary zeal, other similar exertions are a king, with a prospect of happy success, to diffuse a savour of evangelical religion through the precincts of poverty, and the obscure places of our city.

#### GENERAL ASSEMBLY'S MISSIONS.

From the same.

The following extracts from the Report of the Board of Missions of the General Assembly, will doubtless be read with pleasure, by all who feel an interest in the moral improvement of that portion of country, where missionary efforts have recently been so successful, as to present to our minds a cheering prospect of the future prosperity of similar enterprises.

MR. JEREMIAH HAMBERLAIN has performed his mission in six months. To bring him to the field where especially the Board wished him to labour, it became necessary to prescribe a very extensive route, which required much traveling. In passing through the south western counties of Pennsylvania to Ohio, he preached in destitute places as he had opportunity. Mr. Chamberlain and Mr. Larned, while descending the Mississippi, assembled the boat's crew at least four times a week, either on the deck, or on shore, for the purpose of praying with them, and giving them religious instruction. Frequently the crews of other boats united in these exercises. And when opportunity offered, they often went on shore, and held religious meetings among settlements on the river Mississippi. In Concordia, a small town opposite to Natchez, he preached at night to a crowded audience consisting chiefly of slaves, among whom appeared much feeling and weeping. It was the first time public worship was held in this place. At Baton Rouge he preached; and though there was not one Protestant professor of religion in this place, yet he was untreated by many to remain with them and offered a respectable living. The population is sufficient to form a congregation, and is rapidly increasing. In New Orleans he preached seven times; in the Hospital thrice, in the Prison twice and once to the sailors. In that city, he observes, a missionary is much wanted. On his passage to Mobile, Mr. Chamberlain preached four times to the crew and passengers, and maintained family worship regularly at night. He was treated respectfully and affectionately. At Mobile he thinks a congregation could be formed, and that the present time affords a favorable opportunity.

Extracts from the Journal of Mr. J. Chamberlain.

*Sabbath, March 22.* Mobile—Preached in the morning to a crowded room—and attentive—and made an appointment, agreeably to the request of a few pious females, for a meeting of the citizens to take place in the afternoon, for the purpose of establishing a Sunday School.—I attended the meeting, it was large and respectable—and upwards of sixty blacks and poor whites offered themselves to be instructed, the most of whom did not know even the alphabet, and many of them, did not know who made them.—A committee was appointed to form a constitution, and to report on next Friday evening.

On the same evening March 22, preached to a solemn assembly.

*Friday Evening, March 27.*—The meeting was respectable, and was opened by prayer.—But when the object was declared to be, to instruct children and slaves to read as a means



of promoting religion," some opposition was made; but it was carried in favor of the school—and the majority is so respectable, that there is no danger of its being suppressed.

*Sabbath, March 29.*—Preached twice to solemn audiences and attended the Sunday School, and addressed the teachers and scholars.

*Sabbath, April 5.*—This morning, agreeably to appointment, crossed the Bay to Blakeley, and preached in the house of a *Roman Catholic*, to an attentive audience. The inhabitants of this town are very anxious to have a minister, and in a very short time will be able to support one—in the afternoon returned to Mobile and preached at night.

*April 6.* Mobile—This being the first Monday of the month, held the concert of prayer in Mr. Merritt's house. The meeting was large and solemn. I was assisted by a Methodist Class leader.

*On Friday Evening, April 10.*—A meeting of the citizens of this place will be called, for the formation of the Missionary Society, which will in all probability be formed on the plan proposed by the Board of Missions. A meeting of the same kind will take place in Blakeley, on Saturday, April 18th.

Since my arrival I have established a weekly prayer meeting, to be held on Wednesday evenings, at the houses of the different families, which is attended remarkably well; and even deists have requested it to be held in their houses.

#### JOHN CALVIN.

None of the great Reformers have been more vilely traduced than this illustrious man, unless we except the equally illustrious John Knox, of Scotland.

Calvin has been called an aspiring Ecclesiastic, who arranged all his plans and directed every movement of his life to the single object of attaining pre-eminence amongst men. It has been more than once asserted, both by enemies of religion and professed friends of the Reformation cause, that in pursuing his end, he did not hesitate to act the part of a persecutor on whom is chargeable the guilt of murder.—The following narrative of a transaction in which all the better feelings of his heart on being put to the test, proved signally triumphant, will do more than a volume of argument in removing the film from the eye of prejudice, and placing the character of that great man in its proper light. It was made to Lord Orrery by Deodati, one of Calvin's successors, at Geneva; and taken from

*The State letters and memoirs of the right Hon. Roger Boyle, p. 4, 5.*

"Eckius being sent by the Pope, Legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he enquired where Calvin lived; whose house being shown him, he knocked at the door, and Calvin himself came to open it to him. Eckius enquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him, he was a stranger; and having heard much of his fame was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a gar-

den to walk in. To which Calvin replying he had, they both walked into it; and there Eckius began to enquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him, that he would put his life in his hands; and then said he was Eckius the Pope's Legate. At this discovery Calvin was not a little surprised, and begged his pardon, that he had not treated him with that respect, which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? He told the Cardinal, he had that house and garden, and fifty livres per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him that he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know if he might not be permitted to see the church, which antiently was the Cathedral of that city. Calvin very readily answered that he might; accordingly he sent to the officers to be ready with the keys, and desired some of the syndicts to be present, not acquainting them who the stranger was. As soon therefore as it was convenient, they both went towards the church; and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused. Eckius told him he gave it him to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church where the syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. They re-entred the church; Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndicts and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor, and so put it all into the poor box that was kept there. The syndicts thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments they took leave of each other."\*

\* Note.—The American reader can hardly appreciate the merit of Calvin in this conduct in regard to Eckius. Various sects of Christians are here in the daily habit of freely mingling with each other, and performing acts of mutual civility. It was not so in Europe, in Calvin's time. He and all the Reformers and all their followers were objects of denunciation, on the part of the Roman church. He himself had been pursued and driven out of France his native country. The laws too of Geneva were

very severe against the Pope's supporters. Eckius was a distinguished and confidential officer of his Holiness, a learned and determined opposer of Luther, Malancthon and other Reformers in Germany. So that the forbearance of Calvin was, considering the state of the age, a considerable exertion of Christian virtue. This will strike us more forcibly, when we consider that Eckius had offered him a personal insult in his own garden and house, in attempting to seduce him from his duty, by bribery.

#### THE RELIEF.

A Clergyman of the state of New-York, not many years since, through a misapprehension of a leading member, was precipitately deprived of his pulpit, which involved a large family in necessity. At supper, the good man had the pain of beholding the last morsel of bread placed upon the table, without the least means or prospect of a supply for his children's breakfast. His wife, full of grief, with her children, retired to her bed. The minister chose to set up and employ his dark hours in prayer, and reading the promises of God. Some secret hope of supply pervaded his breast; but when, how, what, whence, or by whom, he knew not. He retired to rest, and in the morning appeared with his family, and performed the duty of prayer. It being the depth of winter, and a little fire upon the hearth, probably to keep the poor children's expectations alive, that breakfast should soon be enjoyed, he desired his wife to hang on the kettle, and spread the cloth upon the table.—The kettle boiled—the children cried for bread—the afflicted father, standing before the fire, felt those emotions of heart unknown to those whose tables are replenished with affluence. While in this painful state, some one knocked at the door—entered—passed the compliments of the morning, and was about to leave the room, when he stepped back and delivered a letter into the minister's hand. When the gentleman was gone the letter was opened, and to the minister's astonishment, it contained a **FOUR POUNDS BANK BILL**, with a desire of acceptance. So manifest an interposition of divine goodness could not but be received with gratitude and joy; and, should be a lesson to others to trust in that Saviour who hath said, *Verily thou shalt be fed.* Psm. xxxvii. 3. *I never will leave thee, nor forsake thee.* Heb. xiii. 5.

This remarkable occurrence being communicated to the **EDITOR**, who, having an intimacy with the gentleman said to be the hand that offered the seasonable relief, was determined, the next time he made him a visit, to introduce the subject, and if possible, to know the reason that induced the generous action. The story was told—the gentleman discovered a modest blush, which evinced the tenderness of his heart. On interrogation, he said "he had frequently heard that minister: on a certain morning he was disposed for a walk; thought, in the severity of the winter season a trifle might be of service, as fuel was high; felt a kind of necessity to inclose the money in a letter, went to the house; found the family adjusted as was described; delivered the paper and retired; but knew not the extreme necessity of the minister and his family until this moment.

The address made by the gentleman's amiable sister, present in the parlour, shall serve as an improvement of this narrative. "Brother, learn from this never to withhold your hand from relieving another, when you feel a dictate in your own breast; as this instance must convince you, it was from God, and greater benefit conveyed than you ever intended to bestow."

*Go thou and do likewise.* Luke x. 37.

*Ch. Pock. Lib.*